THE HERALD OF SALVATION.

EDITED BY THE REV. PITT MORSE.

"*Glory to God in the highest, and on earth peace, good will towards men.*" Luke 2. 14

"*How beautiful are the feet of him that publisheth Salvation.*" Isa. 52. 7.

VOL. II. SATURDAY, APRIL 10, 1824. NO. 3.

A DISCOURSE

ADAPTED TO THE CHARACTER OF WASHINGTON, AS A POLITICAL SAVIOUR OF HIS COUNTRY, DELIVERED ON THE MORNING OF THE 22D OF FEBRUARY, 1824, IN THE 2D INDEPENDENT CHURCH OF CHRIST, CALLED "UNIVERSALIST," AT CALLOWHILL STREET, IN THE NORTHERN LIBERTIES OF THE CITY OF PHILADELPHIA.—BY REV. WILLIAM MORSE.

"Quid est, quod quisdam aut illo dignum, aut vobis novum, aut cuiquam inauditum possit affere?"—CICERO.

"*And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a* SAVIOUR, *and a great one and he shall deliver them.*"—Isaiah 19, 20.

(*Concluded from page* 11.)

Will it be assuming too much as a nation, to assert that the cause of *freedom* in which Washington spent his whole life was a righteous cause; and that on this account the Almighty, by his overruling hand, furnished the mind of that great *Statesman* and *Legislator* with a competency of wisdom to discharge his duty under the most trying scenes of his life; and in the most perilous and difficult cases enabled him so to acquit himself as to avoid the *censure* even of his *inveterate foes?*

May we not with the utmost propriety adopt the language of the prophet, in relation to those of our countrymen who were threatened to become the *slaves* of *Monarchs* and the *sport* of *tyranny*, when they cried unto the Lord because of the *oppressors;* and he heard their mournful *aspirations*, and sent them a *saviour*, and a great one, and he delivered them from the hand of their oppressors?

The evidences of that being a *righteous* cause in which Washington was engaged, may be drawn, in some measure, from the happy termination of nearly eight years tedious and destructive warfare, resulting in the establishment of the *unalienable rights* which, *as a legacy*, are guaranteed by *Almighty God* to every individual,—*Freedom and Independence.*

Notwithstanding the abuse of power possessed by kings and potentates of the earth, who deprive their subjects of liberty—that choicest of heaven's bestowments; yet, all men are by the principles inherent in their very constitution born *free* and *equal*,—by a certain code which existed antecedently to all civil governments.

Is it not *a token* of *heart-felt* gratitude to God for every true American often to call to his recollection the character of the virtuous Washington, who so ably defended our national rights by vigorously repelling every foreign invasion?

Here let the professed christian consider himself addressed by a choice article of that excellent Constitution, in which the wisdom and prudence of *Washington* were united with the calm deliberation & judgment of his distinguished associates. We this day enjoy the exalted privilege of "worshipping God agreeably to the dictates of our own consciences." Surely this is a *boon* worthythe holy religion of Jesus! yea, worthy an infinite and merciful God! I need not *attempt* to describe the innumerable advantages of *liberty* for moral, *religious* and *intellectual* improvement, the flourishing state of our *country*, since the time she has assumed a name among the nations of the *earth*, is a sufficient evidence to all who will contrast our condition with those nations where the galling chains of *tyranny* degrade their unhappy subjects almost to a *level* with the brute.

While our brethren of the same species are reduced to the lowest state of degradation and wretchedness by oppression, indulgent heaven permits the sun to shine on this highly favoured soil as the only free and independent government—yea, the only genuine Republick on the face of the whole earth. The unhappy Swiss and Polander have alike been hurled from their former tranquil seats, and have been compelled to experience the unrelenting rage of *Gallic fury*, or Muscovian vengeance.

Instead of those countries being now the abode of Freedom's happy sons, their inhabitants remain in the dreariness and solitude of perpetual night. Holland and Venice are literally debased—their former splendour and glory have fled, and the ennobling principles of republicanism slumber, as it were, in the grave of oblivion. Except the American States, every portion of the globe exhibits the desolations of *tyranny*, and the stalkings of *oppression*.

"Where Demosthenes thundered his invectives against an invading Philip, and roused his countrymen to repel the encroachments of the aspiring Macedonian, the slave of a slave exercises his capricious rule.

Where Cicero charmed a listening Senate, detected the conspiracy of a Cataline, and obtained the title of Father of his Country, the poor degraded inhabitants look with astonishment at the massy towers and temples, and suppose them reared by people of a different race."

Behold the Russians spread over a vast empire—think for a moment of their unhappy situation; where father—brother—and husband are snatched, at the nod of tyranny from their homes; separated from all they hold most dear on earth, and forced to meet the appalling visage of war—and to shed the blood of those who never designed them an injury.

Indeed you may behold the empires of Europe, Asia or Africa, and turn from them with disgust—to our own highly favored clime, feeling an additional *amor patriæ* glowing in your bosoms, and an enthusiastic love of liberty.

Can you think of these things, my brethren, and not revere the name of Washington, who, though subject to imperfection, in common with others of the species to which he belonged, yet was a bright example for the *christian*, and a powerful and energetic defender of the rights of his country.

Can you reflect on these things, my respected hearers, *especially* those of you who well remember the events of the *American Revolution*—you whose heads are already whitened by the frost of time, and who are fast ripening for the icy embrace of death—Can you meditate on these things and not feel the emotions of gratitude to Almighty God?

Can you look around you, and behold your children's children, enjoying all the sweets of civil and religious liberty—Can you in common with them realize that the blessings of halcyon peace are yours, without feeling in your hearts a glow of fervent love to the Supreme Ruler of the world?

Sons and daughters! All ye who are the offspring of Columbia, and who, every moment of your lives inhale the very atmosphere of *Freedom*, on due reflection, —Can you but feel grateful that God, through his rich and distinguishing mercies, has constituted you the recipients of such manifold blessings?

But, as I must draw to a close of this subject, I shall dismiss the character of the political *saviour* of his country, wishing you ever to revere his *name*. Endeavour to imitate his virtues. We do not wish that you should consider him a perfect and spotless being, therefore we *request* you to assign his imperfections to oblivion. Perhaps some are ready to enquire, Does the preacher intend by advising us to imitate the virtues of *Washington* that we should go forth with the implements of war to destroy the lives of our fellow beings? No, my hearers, such is not intended; *always avoid offensive war*, but if defensive war were necessary to secure our *national rights*, and if that were a righteous cause in which the fathers of our liberty were engaged, I would ask one and all the following question, leaving each to answer himself, agreeably to the dictates of his own understanding.

Was it righteousness that influenced our ancestors to obtain our country's rights? then does not righteousness dictate, that we, who now live and enjoy those rights, should endeavour to defend and hand them down to posterity unimpaired?

Without remarking further in relation to the *curses* of *civil oppression*—passing by the degraded condition of states and kingdoms, in consequence of *political tyranny*—yea, passing over the *deleterious effects* which have accrued to mankind through *religious despotism* and *domination* forbearing to name the evils which have arisen from an *Inquisition*—that scourge of the world—that elder born of *hell!*—omitting to describe the misery and wretchedness occasioned by the *abuse of power* in the hands of arbitary princes and designing priests—let me invite your attention to the mild religion of Jesus.

Notwithstanding the long list of *heroes* and *statesmen*, of which various nations in

different periods of the world, since the commencement of the history of our race have boasted, yet no one, except *Jesus*, the *Saviour of the world*, has borne testimony to his subjects, that his mission was divine. No individual, except the *Messiah*, has ever *uniformily* and *practically* taught a doctrine equally salutary to man. No one except him, who came to seek and to save that which was lost, by turning every one of us from our iniquities, has ever yet taught with equal energy and conclusiveness a doctrine, the purity of which, is calculated so effectually to unnerve the paralyzing hand of civil and religious despotism.

By the *life* and *conduct* of Jesus Christ, we are furnished with a perfect, *exemplar*, and from *his precepts*, by proper attention, we may learn our duty to each other—yea, we are instructed by those divine maxims, that in order to become christians we must love our neighbour as ourselves, and God supremely. We are informed, in the revelation of God's will, that the ways of Virtue are pleasantness, and that all her paths are peace, while the way of the transgressor is extremely hard.

Christ, whom the apostle informs us is the great spiritual Saviour of mankind, is he through whom the glorious realities of the resurrection state are unfolded to the world—through him, life and immortal salvation have been exhibited.

It is the spiritual kingdom of the Son of God, whom the prophet Daniel has foretold which shall be unbounded—his dominion shall extend from sea to sea, when all the families, nations, and kindreds of the earth, conformably to the promise made to Abraham, shall be blessed.

Were it not for the doctrine of the Saviour, which is life from the dead, we could reasonably expect nothing beyond the *sable curtain of death*, but an eternal night. But, through the riches of immortal love, we can now behold death completely annihilated by the victory of the *resurrection*, and joyfully anticipate that glorious era, when the *light* and *heat* of divine truth shall irradiate the understandings, and replenish the hearts of all; when Jesus shall reign over the house of Jacob forever, and of his kingdom there shall be no end, then shall be fully realized the expectations of the poet—

"No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more.'

Then may it be said, concerning the Zion of God—

"See barb'rous nations at thy gates attend,
Walk in thy light and in thy temple bend;
See thy bright altars, throng'd with prostrate kings,
And heap'd with products of Sabean springs.

For thee, Idumea,s spicy forests blow,
And seeds of gold in Ophir's mountains glow; [play,
See heaven its sparkling portals wide dis-
And break upon thee in a flood of day."

Then shall the testimony of the inspired prophet Isaiah be completely fulfilled: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say; Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." "And he shall judge among the nations, and rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

Under the glorious reign of the Prince of Peace, you, my respected brethren, who this day appear bearing the insignia of war, together with the kindred millions of the human family, shall, after having put off corruption and mortality, be clad with the garments of immortal praise, and being garlanded with an imperishable diadem of glory, become the felicitous subjects of God's eternal kingdom.

A necessity of arming yourselves with the destructive weapons of *war*, will then no longer exist; man will cease to shed the blood of his fellow-man; his heart being warmed with the exercise of the principles of celestial love, he will no longer continue the subject of unhallowed passion.

Let us, my beloved brethren, with rapture and delight anticipate the complete fulfilment of the prophecies of all God's holy messengers, in relation to a perfect

emancipation from sin, and its baneful consequences; anxiously looking for that happy period, when the benign effects of moral and physical truth shall be fully appreciated, and man being freed from all pollution, shall be exalted to the native dignity of his character.

Instead, therefore, of directing your imaginations to a *frowning God* over your heads! or a *yawning hell* beneath your feet! in order to render you obedient to the divine injunctions of the gospel, let me earnestly entreat you to view God as your friend, yea, as an exhaustless source of love—an ocean of immortal benevolence!

Thus viewing Him, you will at all times be furnished with the greatest possible inducement to love and serve the wisest and best of all beings.

May these soul-inspiring considerations sink deep into your hearts, preparing you for the full and faithful discharge of your duty as the disciples of Jesus Christ, under all the circumstances of human life.

Finally, may the Lord Jehovah in boundless mercy, grant that the *Tree* of *Liberty* may continue to flourish, until the kingdoms and empires of the world shall feel her invigorating influence—until the various contending nations of the earth, shall be enabled to repose under her healing branches. Then shall the "Truth spring out of the earth, and righteousness look down from heaven!" Then shall Christ, who is the present light of the world, and the great spiritual Saviour of mankind, become subject to the Father, and God be All, and in All. Amen.

[*From the Ladies' Literary Cabinet.*]

TIME.

"On fickle wings the moments haste,
And fortune's favors never last."

What is that, which softens the sorrow of so many inhabitants of this earth, and cloys the pleasures of others, and makes them insipid to their taste? which comes upon us, burthened with the fates of men, and passes by to the judgment throne of heaven, loaded with their virtues or their crimes? It is time; which moves steadily and swiftly onward, and bears with it all that ever has been. Its power exceeds that of the greatest monarch of the earth; for what is there it cannot do, or where is that which can withstand its power? The loftiest and firmest temple ever reared by the hand of man, crumbles to dust as it approaches it, and the fairest flower that ever shed fragrance in the air, hangs its head and withers at its touch.

It is impossible for man to comprehend it, for when he attempts to reason on its beginning or its end, he finds that his mental faculties are unable to grasp it, and he loses himself in the dark mystery that enshrouds it, until he is glad to turn the subject from his thoughts, and rest them upon the more common events of the present or the past.

It has been the remark of the most learned of men, that time is but an island in the vast and boundless ocean of eternity. An idea of this kind may be indulged, when it is read in the pages of a poem—for poetry is mostly a fiction: but I am astonished that it should ever be seen on the records of truth—that it should be set down among the various pieces of information contained in a Philosophical Treatise. Man cannot yet conceive of time: why then should he meddle with eternity? The inhabitants of the earth may sink into the tomb, and change again into the dust from which they sprung—the earth, that now moves so regularly in its orbit, may go—we know not where—and creation itself may cease to be—but time will never have an end. It rolls along, like a mighty wave, with a steady and unceasing motion. It turns aside for nothing—it pauses for nothing; but seizes upon every thing it overtakes, and they are lost in the deep and impenetrable darkness which no mortal eye can pierce.

Of what avail is it then, that Man—feeble man, should labor so hard for that wealth or glory, the one of which, a few years may deprive him of, and the other, in a little while, he may cease to feel.

'If,' says a very celebrated and beautiful writer, 'such thoughts were always predominant, we should see the absurdity of stretching out our arms to grasp that which we cannot keep, or of wearing out our lives in endeavoring to add new turrets to the fabric of ambition, when the foundation itself is shaking, and the ground on which it stands is mouldering away.'

It is a melancholy reflection, when we see the vast crowd of human beings moving in all the beauty of life, that the great Subduer of all things will soon erase them from the list of living beings, and overwhelm them in their glory in one mighty and indistinct heap of destruction. The great

and the obscure, the rich man and the pauper, will all feel the dreadful influence of his hand—they will fall silently into decay, and be thought of no more. A great man is like a wave in the ocean, which for a little time raises itself above the surface, but soon sinks again to give place to another, and is lost amid the tumultuous waters by which it is surrounded.

There are many who, in the beginning of life, heed not the moments, as they pass swiftly by them, and who are willing to spend them in idleness and pleasure.—They forget how precious would be those minutes to the sinking mariner, when the dark waters seem closing forever over his head.

Those who have experienced a feeling of this kind, know there is much importance even in a single minute.

HERALD OF SALVATION.

SATURDAY, APRIL 10, 1824.

[*To the Editor of the Herald of Salvation.*]

DEAR SIR—Hitherto, I have had the pleasure of reading your publication, and must acknowledge that I have received many new ideas, (favorable to your principles) from your ingenious and candid manner of discussion. But in my mind, the two last verses of St. John, 3d chapter, form a greater objection to the doctrine of infinite mercy, than all the others that can be found in the Bible. It is said, that the faithless "*shall not see life, but the wrath of God abideth on him.*" If the unbelievers "*shall not see life,*" I am at a loss to know how they can *ever* enjoy future happiness. Again, I have been told that we are commanded to *pray* for the salvation of *all* men, without doubting:—But I can find no such commandment in the Bible. If you can inform we where to find this; and if you can candidly explain the above words of St. John, different from what I understand them, I shall feel disposed to believe in the salvation of *all* men.

Yours, affectionately. M.

REMARKS.

It is truly surprising to notice the puerile objections which are brought by men of sense, against a doctrine with which they are unacquainted. Were not multitudes in a predicament similar to that in which our correspondent seems to be, we could scarcely consider him sincere, in bringing a passage as an objection against Universalism, which in fact does not even *verbally* favor an opposite sentiment. But the communication of M, bears the marks of candor and sincerity, and we shall proceed to treat it accordingly; at the same time, ascribing the origin of such groundless objections to the power of *tradition* alone.—But what is the doctrine to which objections are made? It is the doctrine of "*infinite mercy,*" and in the opinion of our correspondent, the passage to which he refers, forms the greatest objection the Bible affords. We thank God, that neither the book of nature, nor of revelation affords one real and insuperable objection against the doctrine of "infinite mercy," for if it did, God's mercy would thereby be proved to be *finite.*

We are at a loss to know why M. has referred to the 35th verse, which reads as follows: "The Father loveth the Son, and hath given all things into his hands." This passage in connexion with the following, is evidence of universal salvation. St. John 6, 37, "All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out." Coming to Christ, and believing on him, signify the same thing. St. John, 6, 35. "He that *cometh* to me shall never hunger, & he that *believeth* on me shall never thirst." The above passages need no comment. Let us now examine the last verse in this chapter. "He that believeth on the Son, hath everlasting life, and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," to endless ages, as it is usually understood. On whom *abideth* the wrath of God? Answer, On the *unbeliever.* Does the text say that the unbeliever shall never become a *believer?* No. If all who ever were unbelievers, shall eternally remain in unbelief, then none could ever become believers, "for God hath concluded them ALL in unbelief." Does the text state that all who are *now* in unbelief shall suffer the *endless* wrath of an incensed God? Surely it states no such idea. Why then is this text an objection against "infinite mercy?" We have already proved that *all* are given to Christ, that *all* shall come to him and *believe* on him, and shall not be cast out. When all this shall have been accomplished, where will unbelievers be? They will not exist. All will have been transformed into *believers,* and the fiction of divine WRATH shall be forever banished from the minds of all intelligent creation.

Our correspondent wishes to be informed, in what place the Bible teaches us to pray for *all* men without doubting. We therefore refer him to the following scriptures, 1st Timothy, chapt. 2, v. 1. "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for *all* men." Verse 8. "I will *therefore*," (for the important reasons which immediately precede) "that men pray every where, lifting up holy hands without wrath and *doubting*." St. James, 1. 5. 6. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him; but let him ask in *faith, nothing wavering*." St. Math. 21. 22. "And all things whatsoever ye shall ask in prayer, *believing*, ye shall receive." Rom. 14. 23. "*Whatsoever is not of faith is sin.*" The above passages clearly teach the great duty of humble intercession and prayer for all men; the spirit of God directs this benevolent petition, and the best feelings of the holiest hearts are in unision with it. When those whose fundamental principle of doctrine is, that innumerable millions of our sinful race shall suffer endless anguish and despair, when such address God in solemn invocations for divine and spiritual blessings on all men, do they pray in *faith?* Or do they offer solemn mockery to God? Or do they not understand their own language?

[*For the Herald.*]

LAW AND GOSPEL.

As it is believed, that most of the discordant, absurd and contradictory opinions, creeds and theories, maintained by *orthodoxy*, have arisen from a want of due attention to the true and all-important distinction, which exists between "*the Law*,"* and "*the Gospel*," it may not be uninteresting, briefly to notice the striking contrast which in their *introduction*, *object*, nature and doctrine so manifestly appears.

By "*the law*," I mean "*the letter*" of that which is said to be "*a shadow of good things to come;*" the *body* of which is *Christ.*

By "*the gospel*," I mean that word, or doctrine of grace and truth, which not only maketh "free indeed," but by which "*life and immortality are brought to light.*"

1st. As to their introduction. The *law* was delivered to the *tribes of israel alone.* The *Gospel* is announced to "*all people.*"—The *law* was proclaimed from Sinai's "*rugged and awful mount*;" the *Gospel*, on *Jewry's enchanting plain.* The *law* was announced by the thrilling note of the trump of God; the *gospel*, by the gentle and inviting sound of an *Angel's* voice.

The *law* was given to a nation of warriors, in order of battle, headed by a *military chieftain*; the *gospel* was proclaimed to a company of harmless Shepherds, peaceably engaged in tending their flocks. The *law* was revealed amidst thunderings and lightnings, clouds of smoke, and the convulsions of an astonished world: The heavenly salutation of *Gospel Grace* is "*fear not*, for it is the Father's good pleasure to *give* you the kingdom."

2d. Their *object.* The *law* entered, "that the offence might abound:" The *Gospel*, "that where sin abounded, grace should *much more* abound."

3d. Their nature. The *law* is a ministration of *death;* the *Gospel* is a ministration of *life.* The *law* is a ministration of *condemnation:* the *Gospel* is a ministration of *salvation.*

The *law* was "a shadow;" the *Gospel* is the *substance.* The *law* made nothing perfect; the *Gospel* perfects all intelligences in the moral image of its author.

4th. The *doctrine* taught by each.

Law.—Cursed is every one that continueth not in all things written in the book of the law, to do them.

Gospel.—And every creature in heaven, on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

Law.—He that offends in one point, is guilty of all.

Gospel.—All flesh shall see the salvation of God.

Law.—As in Adam all die.

Gospel.—So in Christ shall all be made alive.

Law.—As by the offence of one, judgment came upon all men to condemnation.

Gospel.—So by the righteousness of one, the *free gift* came upon all men unto *justification of life.*

Law.—As by the *disobedience* of *one*, any were made sinners.

Gospel.—So by the *obedience* of *one*, shall many be made righteous.

Law.—The wicked shall be turned into hell, and all the nations that forget God.

Gospel.—All nations whom thou hast made, shall come and worship before thee, O Lord, and glorify thy name.

Law.—Except ye *repent*, ye shall all likewise perish.

Gospel.—Christ is exalted, a Prince, and a Saviour, *to give repentance* to Israel, and the *remission of sins.*

Law.—The soul that sinneth, it shall die.

Gospel.—This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners* ; of whom I am *chief.*

Law.—The law and the prophets were until John.

Gospel.—Since that time the kingdom of God is preached, and every man presseth into it.

Law.—What the law saith, it saith to them that are under the law ; that every mouth may be stopped, and all the world become guilty before God.

Gospel.—Christ is the *end* of the law, for righteousness, to every one that believeth : we are no more under the law, but under grace.

The foregoing is deemed sufficient to awake attention to the subject ; and it is hoped, that what is here said, may engage some more skillful pen, in a more full elucidation of the subject.

The idea that *law* and *gospel*, are one and the same, has caused much confusion and misery, in what has been called the church of Christ—and if on impartial and candid investigation, the sentiment should be found to be erroneous, honesty would at once dictate its rejection. If it be truth, it will lose nothing of its lustre, by a careful examination. JOHN.

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* The *ceremonial law*, is intended.

[SELECTED.]

THE OFFSPRING OF MERCY.

When the Almighty was about to create man, he summoned before him the angels of his attributes, the watchers of his dominion. They stood in council around his hidden throne.

"Create him not," said the angel of justice ; "he will not be equitable to his brethren, he will oppress the weaker."

"Create him not," said the angel of Peace ; "he will manure the earth with human blood ; the first-born of his race will be the slayer of his brother."

"Create him not," said the angel of Truth ; "he will defile thy sanctuary with falsehood, although thou shouldst stamp on his countenance thine image, the seal of confidence."

So spake the angels of the attributes of Jehovah ; when Mercy, the youngest and dearest child of the Eternal, arose, and clasping his knees, "Create him, Father," said she, "in thy likeness, the darling of thy loving-kindness. When all thy messengers forsake him, I will seek and support him, and turn his faults to good. Because he is weak, I will incline his bowels to compassion, and his soul to atonement. When he departs from peace, from truth, from justice, the consequences of his wanderings shall deter him from repeating them, and shall gently lead him to amendment."

The Father of all gave ear, and created man, a weak, faltering being ; but in his faults the pupil of Mercy, the son of ever-active and meliorating Love.

Remember thine origin, O man! when thou art hard and unkind towards thy brother. Mercy alone willed thee to be : Love and Pity suckled thee at their bosoms.

Inquisition.—This horrid tribunal was first instituted by Pope Innocent III. about the year 1200. It was first introduced into Spain about the year 1231, and was sufficiently active and intolerant in that country until 1481, when Ferdinand V. and Pope Sextus IV. established what is called the modern Inquisition, under the direction of the Inquisitor General, with a host of subordinate officers. The number of the victims of the Inquisition in Spain, under 45 Inquisitors General, between the years 1481 and 1820 :

Burnt alive,	34,658
Burnt in effigy,	18,049
Condemned to the gallies or to imprisonment,	288,214

The sum total, therefore, of the victims of the Inquisition in Spain, between 1481 and 1820, amounts to *three hundred and forty thousand nine hundred and twenty-one*, exclusive of a very considerable number of persons who have been imprisoned, condemned to the galleys, or exiled from Spain under the reign of Ferdinand VII. the present imbecile sovereign of that unhappy country. What cruelties may not be expected should despotism ultimately be re-established there? For it should never be forgotten, that torture of the most horrid kind forms a part of the regular system of the Holy Office. If to the condemnation in the Peninsula, during the period above noticed, we add those of oth-

er countries subject to the Spanish Inquisition, as Sicily, Sardinia, Flanders, the Canary Islands, S. America, the Indies, the number of victims condemned by this tribunal would be truly appalling. More than five millions of inhabitants have disappeared from Spain, since the Holy Office has exercised its terrible ministry.—Verily, "*the tender mercies of the wicked are cruel!*"—*Lon. Guar.*

POETRY.

The following lines, though written in December, will, it is presumed, be very acceptable, even in April.

[FOR THE HERALD.]

December's all-pervading frost,
And nature's charms, in winter lost,
The chill and desolating blast,
Tho' gloomy, still are dear to me.
I love, amid this transient gloom,
To weep o'er nature's annual tomb,
And think that Spring shall come & bloom,
And all shall renovated be.

Death's ravages around us spread—
Our friends are number'd with the dead,
In the lone grave are silent laid—
No more the varying year to see.
Immortal Life shall burst the tomb,
Immortal Day dispel the gloom,
Immortal Spring shall come and bloom,
And all shall wake to ecstacy.

Lo! Death and Hell have past away!
The Grave delivers up his prey!
Let all, their grateful homage pay,
For life and immortality.
Now, this triumphant song we'll sing—
O, king of terrors! vanquish'd king!
Where now is thy once-dreaded sting?
O, Grave! where is thy victory?

December, 1823. V.

OBITUARY.

DIED—At Richland, of a bilious fever, on the 10th September 1822, Mr. JONATHAN J. D. C. LARNED, aged 29 years; and on the 6th day of October last, of the same disorder, Mr. STEPHEN H. LARNED, aged 27 years, both formerly from Oxford, Massachusetts.

Dark and mysterious, to short-sighted mortals, are the afflictive dispensations of Providence. Unsearchable are the judgments of God, and his ways past finding out; and were it not for the light of Divine Revelation which sheds its radiant lustre on our benighted paths; we should frequently "repine at our lot," and our hearts would involuntarily "fret against the Lord." But we have the happy assurance that "God is love"—that his "counsels are directed by wisdom," and that all his chastisements and afflictions will ultimately result in some signal good to the afflicted. It becomes us, therefore, at all times, cheerfully to acquiesce in all his dispensations, and say, "Thy will, O Lord, be done." Yet we cannot but deeply mourn for the loss and seemingly untimely fate of these two worthy brothers, cut down as it were in the prime and meridian of life, just as manhood and vigor had attained their zenith. Behold, they have paid the great debt of nature—they have left the shores of mortality—they have gone to their long homes—cold they lie in their narrow beds, and the clods of the valley entomb their mouldering frames! But have they fallen to rise no more? Do they sleep in endless night? Shall they never live again? This is the voice of affection. Hear now the consoling and heart-cheering answer of Divine Revelation. "*As in Adam all die, even so in Christ shall all be made alive.*" "As we have borne the image of the *earthy*, we shall also bear the image of the *heavenly*." "We shall not *all sleep*, but we shall *all be changed* in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, then shall be brought to pass the saying, that is written, DEATH is swallowed up in VICTORY." "O death! where is thy sting? O grave! where is thy victory?"—*Communicated.*

☞The editor will preach in the village of Adams on the first Sabbath in May next.

To Correspondents.—"Aristides" is received, and shall appear in due time.

A communication from a writer styling himself "*Zuanglas*," who appeared in the 21st No. of our first volume, was received about the close of that volume, and shall appear hereafter.

PUBLISHED SEMI-MONTHLY AT WATERTOWN, N. Y. AT $1 00 PER ANN. PAYABLE IN ADVANCE.

W. WOODWARD, PRINTER.